

\$2

AUGUST 1, 2022 | VOLUME 13 | ISSUE 15

YOUR DONATION BENEFITS THE VENDORS.
PLEASE BUY ONLY FROM BADGED VENDORS.

Groundcover News is paying
vendors to write. **Page 4**

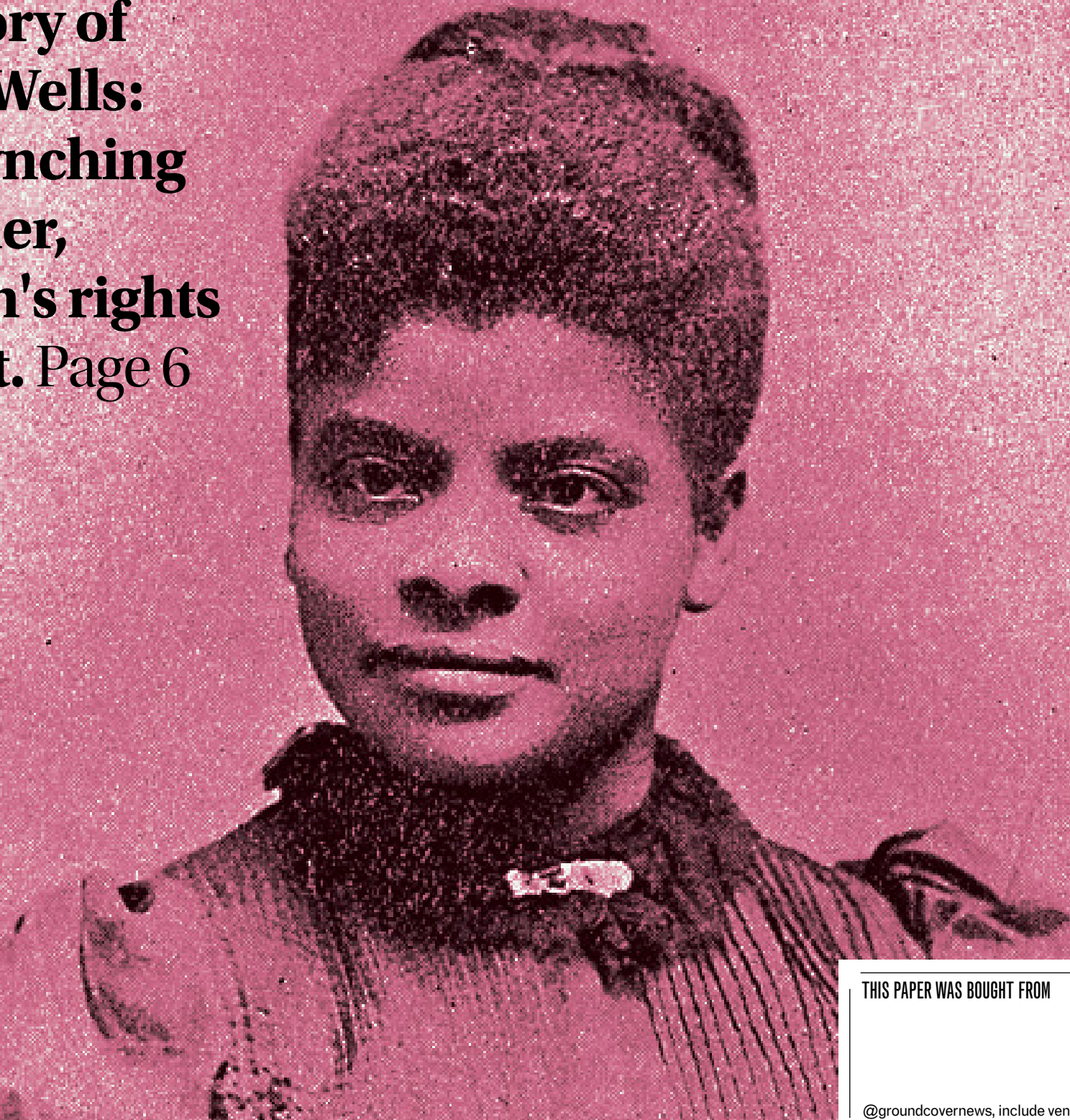


MEET YOUR
VENDOR:
**JAMES
MANNING,**
PAGE 3

GROUNDCOVER

NEWS AND SOLUTIONS FROM THE GROUND UP | WASHTENAW COUNTY, MICH.

**The story of
Ida B. Wells:
Anti-lynching
crusader,
women's rights
activist. Page 6**



THIS PAPER WAS BOUGHT FROM

venmo



@groundcovernews, include vendor name and vendor #

community **EVENTS**

PULL OVER PREVENTION
Saturday, August 13, 10 a.m. - 2 p.m.
Masjid Ibrahim — Isalmic Association ofYpsilanti
Pull Over Prevention will provide free car repair of lights, tires, and fluids to prevent interactions with law enforcement. This event will also feature free food from FedUp Ministries and the Washtenaw County Health Department will be distributing free COVID vaccines until noon. Pet Pals Mutual Aid will be distributing free pet supplies, and we will also have a variety of snacks, COVID safety and harm reduction supplies. Childcare provided!

PARKRIDGE SUMMER FEST + JOE DULIN DAY
Saturday, August 27, 11 a.m. - 6 p.m.
Parkridge Community Center
Festivities include live music throughout the day, several food and craft vendors, and youth activities located at the basketball courts. Free hot dogs and bottles of water will be provided. More than 60 community organizations will be tabling with resources!

DID YOU MISS the HAWC LISTENING SESSION in JULY?
Take the survey at www.surveymonkey.com/r/TBV3VML to give feedback on your experiences with Washtenaw County's Housing Access hotline.
For people experiencing homelessness and service providers

If you have a community event you would like featured in this Groundcover News community events calendar, email contact@groundcovernews.com

**LUNCH AT THE BUS DEPOT**

Get connected to other resources: pet food, health care, housing, substance use, and more



SERVED BY **FEDUP MINISTRIES**

WHEN: WEDNESDAYS FROM 1:30PM-2:30PM

WHERE: YPSILANTI TRANSIT CENTER
220 PEARL STREET, YPSILANTI, MI 48197

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[@FEDUPMINISTRIES ON FB](https://www.facebook.com/fedupministries) & [IG](https://www.instagram.com/fedupministries)

GROUNDCOVER NEWS

CREATING **OPPORTUNITY** AND A **VOICE** FOR LOW-INCOME PEOPLE WHILE TAKING ACTION TO END HOMELESSNESS AND POVERTY.

Groundcover News, a 501(c)(3) organization, was founded in April 2010 as a means to empower low-income persons to make the transitions from homeless to housed, and from jobless to employed.

Vendors purchase each copy of our regular editions of Groundcover News at our office for 50 cents. This money goes towards production costs. Vendors work selling the paper on the street for \$2, keeping all income and tips from each sale.

Street papers like Groundcover News exist in cities all over the United States, as well as in more than 40 other countries, in an effort to raise awareness of the plight of homeless people and combat the increase in poverty. Our paper is a proud member of the International Network of Street Papers.

STAFF

Lindsay Calka — *publisher*

Cynthia Price — *editor*

Anastasia Karmaniola — *intern*

ISSUE CONTRIBUTORS

Elizabeth Bauman
Ruth Bishop
Luiza Duarte Caetano
Jim Clark
La Shawn Courtwright
Alice Fox
Izzy Hedin-Urrutia
Sarah Jabour
Didem Kochan
Denise Shearer
Ken Parks
Will Shakespeare

Washtenaw GDC

VOLUNTEERS

Jessi Averill
Ian Dewey
Luiza Duarte Caetano
Gray Kryscynski
Glenn Gates
Robert Klingler
Jaime Lee
Mira Simonton-Chao
Mary Wisgerhof
Max Wisgerhof
Claude Van Valkenburg
Navya Yagalla

PROOFREADERS

Susan Beckett
Elliot Cubit
Sandy Smith
Heidi Witucki

CONTACT US

Story and photo submissions:
submissions@groundcovernews.com

Advertising and partnerships:
contact@groundcovernews.com

Office: 423 S. 4th Ave., Ann Arbor
Mon-Sat, 11:30 a.m. - 1:30 p.m.

Phone: 734-263-2098

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GROUNDCOVER NEWS ADVERTISING RATES				PACKAGE PRICING
Size	Black/White	Color	Dimensions (W x H in inches)	
1/8	\$110.00	\$150.00	5 X 3 or 2.5 X 6.5	Three Months/Six Issues: 15% off
1/6	\$145.00	\$200.00	5 X 4	Six Months/Twelve Issues: 25% off
1/4	\$200.00	\$265.00	5 X 6.25	Full Year/Twenty-four Issues: 35% off
1/2	\$375.00	\$500.00	5 X 13 or 10.25 X 6.5	Only run for two weeks/one issue: 40% off
full page	\$650.00	\$900.00	10.25 X 13	Additional 20% discount for money saving coupons

MEET YOUR VENDOR



James Manning, vendor No. 16

In one sentence, who are you? A starving artist seeking to legalize compassion.

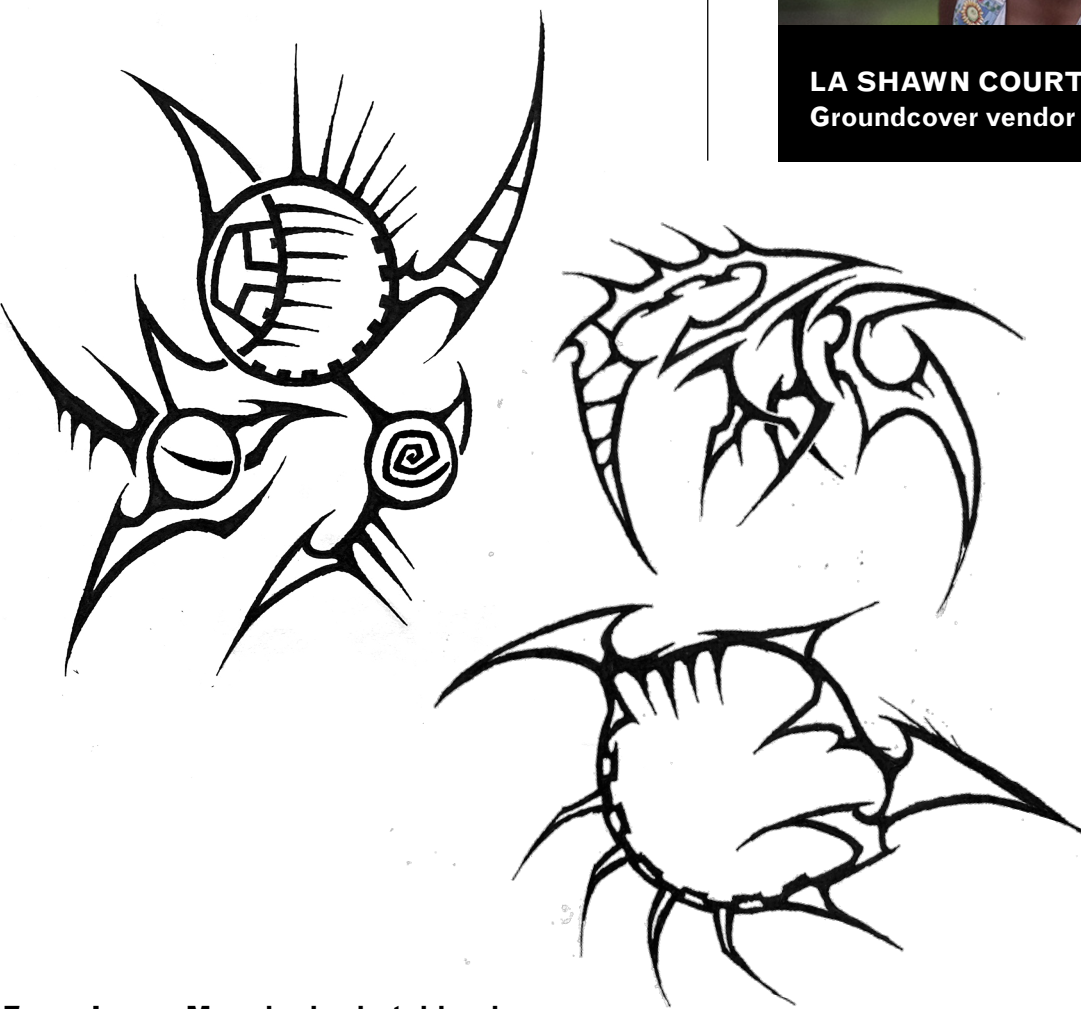
Where do you usually sell Groundcover News? The Ann Arbor District Library when it's open. Otherwise I sell in the Main Street area.

What is your favorite spot in Ann Arbor? I enjoy hanging with the few friends I have because Ann Arbor has a camaraderie that can make hangout spots somewhat magical.

What motivates you to sell Groundcover News? You never know what can happen when selling the paper.

What is the best way to start the day? 4 cups of coffee and reassure myself that at least a couple of people will treat me like a human being.

What are your hobbies? Reading sci-fi and Japanese manga, drawing abstract tribal art and music, music, music!



From James Manning's sketchbook

Summer's candy: frozen treats



DENISE SHEARER
Groundcover vendor No. 485

Sometimes candy to me is frozen yogurt, or ice cream and popsicles. Perfect candies for the summer.

My favorite frozen yogurt flavor is vanilla with chocolate syrup on top. I like frozen yogurt and

ice cream because you can enjoy them on a hot day and with other people. It is better when you eat it real slow in a cup. My hands get a little sticky when I eat my ice cream.

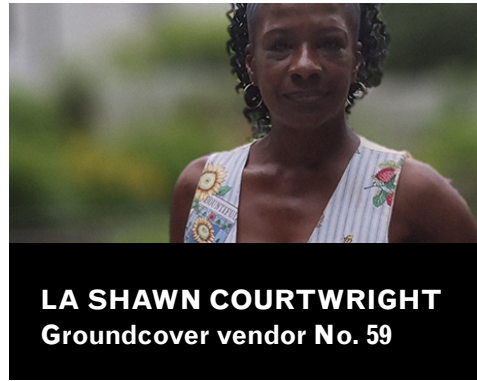
I like to go out with my friends to get frozen yogurt together and with my group Fresh Start. We have ice cream socials sometimes.

My favorite popsicle flavors are lemon, lime, and sometimes coconut. I think popsicles are more refreshing than ice cream, but they're both delicious.

Every time I eat a popsicle is a happy time. When I was living with my mom and helping her during her last years, we would eat them together a lot. This is a special memory to me. She liked all the flavors. Now I enjoy eating popsicles with my man-friend Richard. He also enjoys all the flavors.



Battle time



LA SHAWN COURTWRIGHT
Groundcover vendor No. 59

I feel so introverted, and twisted and turned
Often fooled and duped by the perverted
Deserted when I wanted, needed help the most
It burned so, so deep
All I wanted was to go inside,
turn out the lights, close the blinds
Then marinate, saturate
Not able to suck it up and keep goin' 'bout my day
Then, I say
Don't be so down on yo'self layday
You've been dealt the cards
that are only yours
Don't ever be bogged down, pulled back to the bottoms
Hell No!!!
They never knew who I was!
So,
I'm choosin' today to end the melodrama
Let this shit go
Don't know where It will be
I'm Out
Only the future can see
I bounce back, so resilient
Wrong
All of experience
A moment of feeling defeat
You not cut from my cloth
So, on some things
We never see eye-to-eye
Jus' keep it simple
'Cause no two people are perfectly matched
As we may be equally yoked
I refuse to choke up
Go so far back
As it has been
A long way to come!!!

Groundcover News is paying vendors to write

LUIZA DUARTE CAETANO
Groundcover contributor

A year has passed since Ben Girodias' article pleading Groundcover to "Hire Will Shakespeare already." Back then, Will received the equivalent of \$20 in papers, plus a cell phone plan for his monthly contributions to Groundcover. As Ben put it, the compensation was pitiful, especially given the time dedicated by Will to his pieces.

This month, thanks to a grant from the Jackson Family Social Welfare Fund secured by Groundcover director Lindsay Calka, it will finally be possible to offer not just Will, but all vendors who participate in the program, monetary pay for writing.

Why this matters

A big part of Groundcover's mission is about empowering and sharing the stories of people who have low incomes. The idea is to do more than raising awareness and visibility of the reality of homelessness and poverty. Groundcover also enables vendors and other community members to come together to imagine and practice solutions to these problems. For that to happen,

however, the paper's content must create a dialogue of different voices, including those of its vendors.

While many contributors are volunteers, not everyone in this community can afford the spare time to research and write. Payment for this labor, then, is an important encouragement for fostering a more diverse conversation, as well as a direct action towards material equality.

What do vendors say

When I asked Ken Parks, a longstanding vendor and contributor, what difference the payment made to him, he answered: "It felt good to have my work respected in that way, treated like work that deserves pay. I felt honored."

Joe Woods, who became a writer after a Groundcover-sponsored workshop on writing and therapy, wrote his first paid piece for the early July issue this year. "I took my work more seriously because I was being paid to do it," Joe noted. His piece on the Poor People's March in D.C. required interviewing and editing, skills and experience that Joe can now proudly claim to have under his belt.

It is true that not all vendors are

interested in writing. James Tennant, for example, says that he prefers sharing his worldview by chatting with customers and Ann Arbor residents when he's out and about selling Groundcover. Still, paying vendors to write opens up other avenues for benefitting from the paper and taking part in its dialogues, outside of sales.

Who can get paid

Any active Groundcover vendor is eligible. To participate in the newly launched paid freelance writing program, vendors can pitch an idea and then work with Calka and the others in the office to polish it. Participants will receive support such as information on best practices, AP rules and grammar tips and help coming up with a schedule, time management, research and interviews and so on.

The broader goal of the program, as stated in the grant application, is "to nurture vendors' talents and grant them the economic freedom to spend more time with their writing, affirm the practice of community engagement by means of nonviolent communication, and contribute to community change through the free press."

What's next

Street papers should not be charities. If people want to and can contribute for free, that's fine. But if Groundcover wants to be true to its mission, it needs to stay away from the charity model and actually grant its vendors the autonomy and confidence that they need to change their (or better yet, our) realities. Remunerating for writing done by vendors with money instead of other forms of compensation is a significant step in that direction.

The Jackson Family fund will provide Groundcover with enough money to sponsor 61 pieces of writing for a period of one year. The pay is based on the type of contribution (free expression or reporting assignments) and length (more or less than 600 words) and ranges from \$30 to \$125 per piece. Responding to Ben Girodias' call last summer was a significant step for Groundcover, but it should not stop there. Beyond additional funds, broader community involvement is needed to support vendors to make the writing program permanent and ever-growing.

Declaration of interdependence

There is nothing new under the sun, yet every moment is fresh where past and future meet and part again. This paradox is another fountain of insight that our ancestors have taught from beginningless time.

Everyone has a specific heritage, family, ethnicity, language and culture that broaden as you search for the origins of who you are. Multilingualism is the doorway to other world systems. Curiosity is the key and we owe much gratitude to translators who bridge the gap.

Virtually every child is fascinated by dinosaurs and the world that existed before humankind appeared on this earth. As we mature we will encounter our particular culture as helpful and/or an obstacle to further awakening about reality. Our focus on origins and "in the beginning" is grounded in western — previously called Judeo-Christian — civilization, from the first words of the Genesis creation story in the Old Testament. Today the west and the free world are used interchangeably and we lose our sense of its origins.

Our culture is evolving again as we learn how everything is interrelated. I believe Karl Marx and Albert Einstein



KEN PARKS
Groundcover vendor No. 490

are the cutting edge of western civilization as we contemplate a classless society and a unified field theory. We are going global and Buddhism as a science of the mind points us at our indigenous heritage. Your breath and the ground under your feet can empower you to come with a clean heart and open mind.

In 1980 I first heard the phrase "from beginningless time" in a teaching by Thrangu Rinpoche, one of the Tibetan Buddhist masters who was in Ann Arbor to talk about Dharma. Dharma has many translations, but basically is reality or "things as they are." Beginningless time is a helpful expression to embrace reality as a workable situation.

This precious human birth, the reality of impermanence and interrelatedness, are key concepts of Dharma. "As is taught" is the expression for the truths that are understood to be self-evident when pointed out. Buddha taught us to examine with our own mind rather than accepting his word blindly.

There is some historical evidence that Jesus was at a Buddhist monastery. Thomas Merton, the famous Trappist monk, had a deep spiritual relationship with Zen and then-Tibetan-masters that went beyond religion into a shared view of sacred experience and the path of unconditional love.

"Knocking On Heaven's Door: How Physics and Science Illuminate the Universe and the Modern World" by Lisa Randall appeared in my mail from an anonymous donor after a discussion of a film "Was Jesus A Communist?"

I talked about a convergence of theory and practice in politics, science and spirituality that will place reductionism — the search for a beginning or the God particle (the media name for the Higgs boson) — in a new context. Our awareness can take us to an experience of the clear light of the void.

The quest for a unified field theory is

akin to the search for the Holy Grail. We aspire to be the enlightened beings who serve with unconditional love for the benefit of every living being: to take the leap of faith with the confidence that it's okay to be who you are, an ever-changing appearance in this moment of space and time. The unknown infinite timeless nature Nietzsche referred to "when you stare into the abyss." Here is where east meets west to take the shadow side of the abyss into the clear light nature that appears and then disappears until practice stabilizes the experience.

Humankind is at an important crossroad now. So far we are confused about our birthright. The transition from patriarchy with its authoritarian cognitive bias is still wedded to birthright as the right to the unlimited accumulation of private property. Humanity is viewed through your portfolio. We have moved beyond the firstborn son but have stuck with the idea of private property and birthright as the definition of an important human being.

Those without private property become disposable humans or the target of programs to get you into

see **DECLARATION** next page ➡

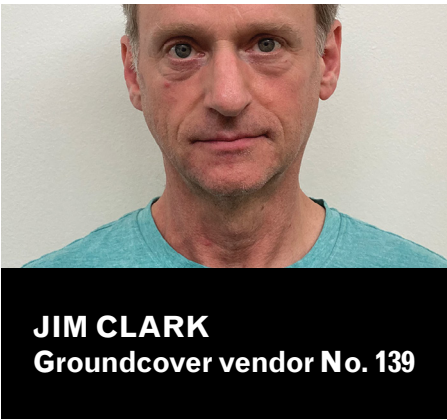
Community garden reflection

I've come to understand how important it is to belong to a community of peers and to have close intimate relationships (physical, platonic or familial). Not just for people experiencing homelessness, but for us all.

Our modern society has been separating us physically since the dawn of the Industrial Revolution to the advent of the microwave. In recent years, especially during the height of the Covid pandemic, we have become even further removed from one another through electronics and the practice of social distancing. Even the last vestige of a town square — the public schools — is being parsed out to the internet.

Though the pandemic brought more social distancing into the mainstream world, the practice of socially distancing the homeless has been going on from the beginning of modern times. Science is beginning to show that separating ourselves is emotionally and neurologically unhealthy. We need more things to bring the compassion community together and provide a place for the unhomed friends to belong.

This year, as we did last year, some folks from MISSION launched a community garden at Purple House. A community garden provides bonding experiences and opportunities for connection for the community that built it. Seeing how important this is to human health, a community garden for unhomed



JIM CLARK
Groundcover vendor No. 139

friends is a good place to start. This was our motivation. It has been a challenge and a learning experience keeping our garden going. We are struggling, but not for lack of trying.

The compassion community struggles with time. There are new homeless friends joining us every day. We are only so many and have only so much time and resources. Much of the time people spend on humanitarian work is putting out fires. So things like community gardens lose priority.

As I took my turn weeding the garden, I entertained a few thoughts. The first was a metaphor directly describing what I said above; the weeds are over-running the garden and there are so few of us to help. We are stretched thin. If you've ever had to deal with the plant hedge bindweed, you know what it's like working in our garden and what it's like to help people experiencing homelessness. Hedge bindweed is a rapacious predator. It binds itself to a

host plant and coils around it tightly, choking it out. It has many leaves, so it pulls sunlight in quickly. However, if the slightest piece of root is missed, it will grow back seemingly overnight. Not wanting to poison it, but not knowing what else to do, we pull it as fast as we can. Most times, this is what fighting homelessness feels like.

One thing to note about the soil at the Purple House garden is that it is very healthy. It smells rich, has a dark "soily" texture and is chock full of bugs. It's little wonder the weeds do so well. However, this is true of Purple House metaphorically as well. The soil here is rich. Rich with genuine emotional connections between the helpers and the unhoused friends. Rich with compassion, friendship, camaraderie and love. Purple House is a fertile ground for lives to be restored and transformed.



➡ DECLARATION from last page

private property. Tenants have a tenuous lease to private property. The right of peasants to the land under feudalism was reborn as family farms then sharecroppers and now workers whose labor power is a commodity on the market as you sell your time for money. My view is that professionals are a part of the working class and we will do well to respect every branch of the working class. Students are doing the important work of acquiring the relevant knowledge that is wise, creative and productive. It is time to take full responsibility for the results of our labor. Terms and conditions will become simple, clear and true as we take responsibility for our actions and have a field of awareness rather than a chain of command. ESSENTIAL WORKERS ARISE.

Awakening to who we are is a personal and collective challenge

requiring analysis and reflection that creates a view of interrelatedness and interdependence, which empowers us to bring theory and practice into a seamless whole. Private property became central as the commons became privatized and conquered the known world of Europe — first into the colonial then into the imperialist stage of today.

My thesis is that we are all grounded on this earth and as we become indigenous-centered we discover the power of being alive. Whatever your heritage, there is an indigenous source and as you tap into that you will feel the special solidarity with those who are caretakers of whatever location you live in now. Google is helpful in discovering your particular indigenous heritage so long as we use discriminating awareness in the cognitive bias of digital world systems — by that I mean the belief that we are masters of the ocean as opposed to the reality that

we are drops in the ocean. We are a glorious ocean.

I am preparing the ground to plant the seeds for a fresh Declaration of Interdependence. It will have the flavor of interrelatedness that is the spice of the seamless whole. Separation is an experience of ignorance that we compost back to its source. Interrelated interdependence is the theme of the 2010 book "The Ecological Rift: Capitalism's War On The Earth" by John Bellamy Foster and two other researchers.

The rift, which Marx mentioned as fundamental to capitalism, can be healed by socializing capitalism. This means upgrading our indigenous heritage into the best alignment of this moment with the wisdom of our ancestors which is in our bones as the wisdom of the body. Let us breathe together and create the blend for a new universal declaration of rights and responsibilities.

What's Happening at the Ann Arbor District Library

Open 10am-8pm Daily
Hang out in any of our five locations across town, browsing books, magazines, newspapers, and more, or check out movies, CDs, art prints, musical instruments, and science tools—you name it! Study and meeting rooms, fast and free WiFi, and plenty of places to sit and hang out.

Print Stuff at AADL
Need to print forms, essential documents, applications, or homework? We can help! We can print up to 30 pages per person per week at no charge and have your items ready to pick up at the library of your choice the next weekday. AADL.org/printing

Bookable Meeting Rooms
Book a meeting room with your AADL card. We have 10 available meeting rooms across the system that you can reserve for up to two hours per day, 12 times per calendar year. They're also available on a first-come first-served basis. To book a room, visit AADL.org/rooms.

FEATURED EVENT
AADL PRESENTS THE
17th Annual
LEGO
CONTEST
Sunday, August 7
THE KENSINGTON HOTEL

Enter your LEGO project in AADL's 17th annual LEGO Contest. Prizes for the best projects in six different age categories, including adults! Get all the details at AADL.org/LEGO

The story of Ida B. Wells: Anti-lynching crusader, women's rights activist

On May 4, 2020, the “Chicago Tribune” reported that the Pulitzer Prize Board had awarded the highly coveted recognition to the deceased journalist, Mrs. Ida B. Wells. The posthumous Pulitzer Prize came with a citation which read, “For her outstanding and courageous reporting of the horrific and vicious violence during the era of lynching. The citation comes with a bequest by the Pulitzer Board of at least \$50,000 in support of the mission...”

Mrs. Ida B. Wells' great grandson, Dan Durster, accepted the Special Citation from former University of Michigan President and Law School Dean, and now President of Columbia University, Mr. Lee Bollinger. On behalf of Wells's family, Dan Durster said, “It is an amazing honor for my great grandmother Ida B. Wells to be awarded a posthumous 2020 Pulitzer Prize Special Citation. She spent almost fifty years of her life fighting for justice. She did not have the right to vote until she was in her fifties.”

The Early Years of Ida B. Wells's Life in Northern Mississippi and Memphis, Tennessee

Ida B. Wells was born into slavery on July 16, 1862. About 6 months later, on January 1, 1863, U.S. President Abraham Lincoln signed the Emancipation Proclamation Act. At the time of this freedom legislation, America was facing a quagmire of bloody civil war between the anti-slavery Union Army from the North and the pro-slavery Confederate Army from the South. To Abraham Lincoln, the institution of slavery was more than an economic question. It was a moral question which needed to be addressed urgently. As a young person, Wells and her family lived through the Civil War of the 1860s and the Reconstruction period of the 1870s. The sweet smell of liberty and freedom allowed former slaves to express their passion and desire to learn how to read.

Ida B. Wells loved to read and write. She was eager to learn. She studied hard in school and expressed interests in teaching and journalism at an early age. Her father and his neighborhood friends often asked her to read the newspapers out loud so they could hear and learn what was happening in their community and across the nation. She enjoyed reading the newspapers and discussing the contents with her family and neighbors. Ida B. Wells was already in college by the time she turned sixteen years old. She enrolled in Rust University, which is located in her



WILL SHAKESPEARE
Groundcover vendor No. 258

hometown of Holly Spring in Northern Mississippi.

Sadly, she dropped out of the University to take care of her surviving siblings after a deadly epidemic known as “Yellow Fever” of 1878 killed many people in her town, including her parents and their youngest child. Her relatives wanted to put her other siblings in separate foster homes. Ida B. Wells remembered her mother's story about how her family members got separated during slavery and there was no chance for a family reunion. 16-year old Ida insisted that she would take care of her siblings. In a gesture of bravery, she picked up a long firearm in the house of their neighbor, held the gun tight and said, “You see, I can defend my family!”

She moved her siblings to her grandmother's house and started teaching to earn enough money for food, shelter and clothing. Wells would take the train to the town where she was teaching. She would teach for five days, come back to her grandmother's home in order to clean house, wash clothes and shop for food that would last a week. She also prepared meals that could last a few more days. To her, it was a labor of love, not a labor of sorrow. She was glad to help her family when they desperately needed her.

She found a better salary and a better opportunity in nearby Memphis, Tennessee. She moved to Memphis with some of her siblings and stayed with her aunt. It was at Memphis that she bought ownership shares in a local newspaper known as the “Memphis Free Speech and Headlight.” She started to write many articles for the newspaper. In some of her articles, she tried to document the stories of lynching in the South. She traveled to many states, cities and towns, doing investigative journalism, before she wrote about the horror and terror of lynching.

An article she wrote in the 1890s about the lynching of her family friend, Thomas Moss, and two other employees (William Stewart and Calvin McDowell) of the Memphis People's Grocery Cooperative was provocative.

Thomas Moss and his wife, Betty Moss, were Wells's best friends in Memphis. She was the godmother to their daughter, Maurine Moss. That was the straw that broke the camel's back! Lynching had become very personal for Wells.

A white businessman, William Barrett, owned a grocery store on the same block as the People's Grocery Store. Mr. Barrett wanted to eliminate the competition and he had frequently urged the city to shut the People's Grocery Store down; the city of Memphis refused. Subsequently, some “deputized civilians” entered the People's Grocery, arrested three of the co-owners, took them to a jail very far away, and shot them dead.

Wells wrote an editorial in the “Memphis Free Speech and Headlight” about the lynching. It showed how furious she was. She believed that lynching in the South had its basis in being an “economic means of keeping the Black folks down” and less about “the myth of Black men being attracted sexually to white women.” In her editorial, Ida B. Wells stated that, “White women indeed could be attracted to Black men.” The editorial was not well-received within the white community of Memphis and other Southern regions. A major white-owned newspaper with a larger circulation reprinted Ida B. Wells's editorial. An angry mob burnt down her newspaper building. Wells was out of town during the mob attack. The white mob threatened to lynch Wells if she returned to Memphis.

A documentary about Ida B. Wells's story said, “Memphis transformed Wells into a champion for civil rights, and a crusader against lynching.” Dr. Mia Bay, Professor of History at Rutgers University, said this about the Memphis lynching: “The lynching at the Curve was shocking particularly because the three men who were killed were all such well-known upstanding members of the community that there were no accusations of any crime. And it makes Blacks in Memphis such as Wells begin to question whether they had any future in Memphis.”

Ida B. Wells Escaped to New York and Chicago

Ida B. Wells escaped temporarily to New York and finally found a new hometown in Chicago. She was hired by T. Thomas Fortune, publisher of the newspaper “New York Age.” Wells focused her investigative journalism on the topic of lynching. She was able to get the NAACP to join the fight against lynching. She was also successful in



Ida B. Wells was an investigative journalist that covered the lynching of Black Americans. In 2020 she was awarded a posthumous Pulitzer Prize Special Citation for her work .

getting many local women's suffrage clubs to protest against lynching. Black women members of the suffrage clubs in Chicago and St. Louis would march around downtowns carrying big posters that read, “MISSOURI SHOW ME STATE! Down With Lynching.” “LYNCHING MUST DIE!” “LYNCHING MUST GO!”

Wells attended the 1893 World's Fair in Chicago. She raised money and printed thousands of pamphlets on lynching and America's Jim Crow segregation system. From a building rented to the government of Haiti, she handed a copy to each visitor who walked by, and to those who wanted to shake hands with one distinguished guest, Frederick Douglass. Mr. Douglass wrote the introduction to Ms. Wells's pamphlet.

She married a prominent African American lawyer who owned a newspaper called the “Chicago Conservator.” Her new husband was Ferdinand L. Barnett. They were blessed with four children. Mrs. Wells-Barnett contributed lots of articles on lynching to her husband's newspaper.

Wells's book on lynching, which is called “The Red Record,” was published in 1895 by a local Chicago journal. Historians have said that after she settled down in Chicago, Wells devoted her energy and her sense of purpose to the anti-lynching campaign, along with organizing and mobilizing women for

see **WELLS** next page ➡

No mass surveillance in Ypsilanti Township!

WASHTENAW GENERAL DEFENSE COMMITTEE

Ypsilanti Township plans to blanket the area with 60 to 70 license plate reading cameras operated by the Washtenaw County Sheriff's Department (WCSD). Their plan is to put these readers on every road leading into the Township, capturing every car that comes into and out of the Township: that means every single resident or visitor with a car. The idea for these cameras did not come first from the community itself, but from the very company that will be profiting off selling the cameras: Flock Safety.

Flock Safety is a multi-million dollar mass surveillance company that makes its money from spying on Americans. It aggressively promotes its surveillance products throughout the country, targeting municipalities that pass police budget increases. The WCSD already has a well-deserved reputation of acting like an occupying army in some of the communities they patrol: the Green, West Willow, Apple Ridge and Village Estates — some of the most harassed neighborhoods.

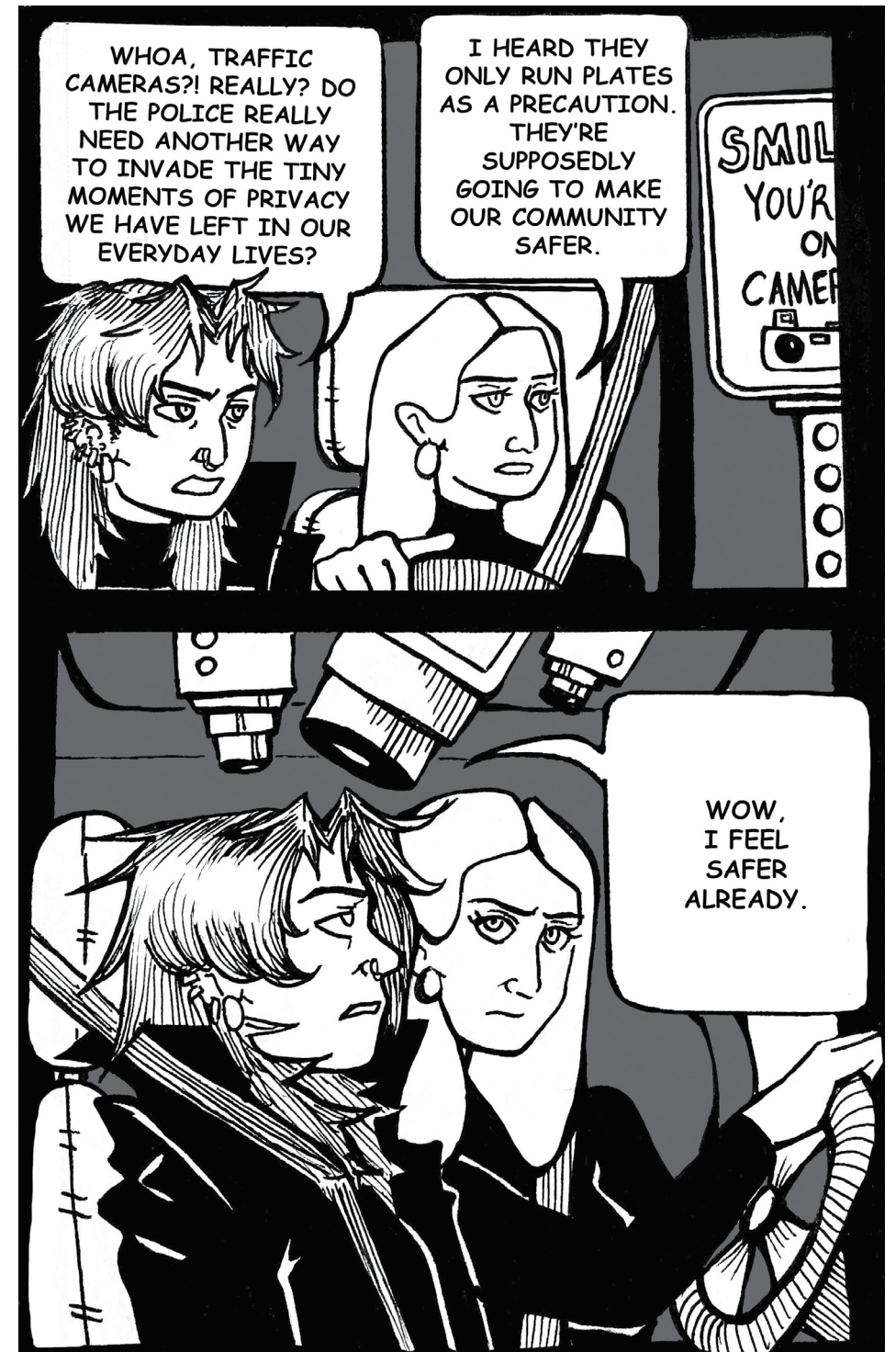
This will be yet another tool used to persecute already traumatized communities. The information gathered by the cameras will automatically alert the WCSD of traffic violations, such as whether a vehicle is insured or if the plates are expired; in Ypsi Township those fines are \$155 and \$175, respectively. This technology can even match a license plate with records of overdue court fines and outstanding tickets.

Our community is too broke and busy trying to make ends meet to be hassled anymore! The WCSD wants us to

believe that the cameras are foolproof and can't tell them our personal information, but neither is true. In Colorado, due to information from Flock Safety's faulty databases, police confused an SUV with a stolen motorcycle and handcuffed a Black family at gunpoint. Thousands of national databases collect and share images from these readers. Wherever your car is captured on camera, so are you — at health clinics, immigration facilities, gun shops, religious centers and more. The cameras not only capture plate numbers but also other vehicle information, even bumper stickers. That information can reveal details about political and social views of drivers and can be added to databases.

According to the WCSD, “Data will never be shared outside of other law enforcement agencies or sold to third parties without written approval.” This is a lie! In an agreement signed by Van Buren Township with Flock, the company retains rights to information captured using its technology. Make no mistake, this will inevitably be used to target Black, Brown, and poor folks, as it is designed to do. That has always been the case and will always be the case as long as the racist and anti-poor policing of our communities remains in place and unhindered. All of U.S. history confirms this.

The Ypsilanti Township Board of Trustees will meet on August 23 at 5 p.m. to review the community input collected by the Sheriff's department and at 7 p.m. for their monthly meeting. Let's let them know we do not want these cameras! NO TO THE SURVEILLANCE STATE! WE KEEP EACH OTHER SAFE!



"Traffic Circling" by Izzy Hedin-Urrutia

➡ WELLS from last page

the suffrage movement. As we have noted in Groundcover News' Special Edition of 2019 and the Groundcover News regular edition of August 2020, Ida B. Wells is known as a Black woman pioneer of the women's right to vote movement. She helped to develop the concept of women suffrage clubs for rapid mobilization, fundraising and political campaigns.

The editors of the Encyclopedia Britannica noted that from 1898 to 1902, Ida B. Wells-Barnett “served as secretary of the National Afro-American Council. In 1909, she participated in the meeting of the Niagara Movement and the founding of the National Association for the Advancement of Colored People (NAACP) that sprang from it.”

An NAACP report entitled “History of

Lynching in America” stated, “White Americans used lynching to terrorize and control Black people in the 19th and 20th centuries.” The report continues, “A typical lynching involved a criminal accusation, an arrest, and the assembly of a mob, followed by seizure, physical torment, and murder of the victim.” The report also said that “lynchings were often public spectacles attended by the white community in celebration of white supremacy. Photos of lynching were often sold as souvenir postcards.”

The terror and horror of lynching inspired songwriter Abel Meeropol to write a song titled, “Strange Fruit.” Billie Holiday recorded the song in 1939. The lyrics are as follows: “Southern Trees bear a strange fruit, blood on the leaves and blood at the root, Black bodies

swinging in the southern breeze, strange fruit hanging from the poplar trees.”

Conclusion

The story of Ida B. Wells is the story of Black women's resistance to racial injustice. In the Groundcover News Special edition of Summer 2022 we shared the story of Harriet Tubman and the Underground Railroad. When white suffragette leaders of the women's right to vote movement opposed the Voting Rights Amendment of 1870, Black women suffragettes supported it because it would give the freed Black man the right to vote. Susan B. Anthony, Elizabeth Cady Stanton, and many women in the North and South said that Black men should not get the right

to vote before white women. It was the Black women's position that voting should be extended to Black men and all women, irrespective of color difference. But they would not oppose the 1870 Voting Rights Amendment. Of course, men of color have fought alongside women of color and their allies for racial justice.

Mrs. Ida B. Wells-Barnett was a “Black Lives Matter” pioneer of her generation. Today's Black Lives Matter Movement has found inspiration in Ida B. Wells-Barnett's bravery, courage, tenacity and activism. Finally, journalist Nikole Hannah-Jones calls Ida B. Wells her “Spiritual Godmother.” Hannah-Jones was thrilled when she found out that she won the Pulitzer Prize the same day as Ida B. Wells on May 4, 2020.

meet my pet pal: ALICE & BUDDY

A column on why those experiencing homelessness and housing insecurity have pets and why it is important to support that.

How did you get your pet?

I got Buddy when he was born (he's 3 1/2 now), which was the day before my birthday. I knew the owner and they trained Buddy as a puppy and then gave him to me!

Tell us a few things about your pet?

1. Buddy is a great travel companion. We've taken the Greyhound to New Hampshire and Iowa together.
2. Having Buddy throughout isolation was awesome. He was a beacon of light through the storm. He forced me to go outside for walks and we would do things together.
3. I got Buddy because I have PTSD. I was kidnapped and I

lost the will to live.

4. Wherever we go, if I set him free, he'll always come right back to me.

What rewards do you get from having a pet?

Buddy gives me strength; he is my life source. Buddy let's me know who I can trust. Pets, especially dogs, are the ultimate friend.

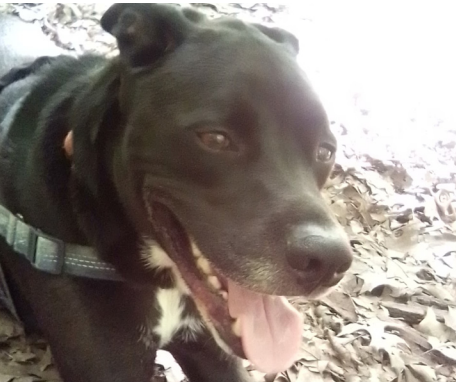
What is a challenge of having a pet while experiencing homelessness/ poverty/ economic exploitation?

I don't have a job nor am I on disability so sometimes it is hard to take care of him — to make sure he has what he needs.

Pet Pals has been super helpful!

What is something our readers should know about Buddy if they see you both on the street?

Don't touch Buddy! Please don't ask to pet. People with service animals have them for a reason.



Location	Phone #	Hours	Masking?	Location	Phone #	Hours	Masking?
Ann Arbor District Library (Downtown)	734-327-4200	10am - 8pm DAILY	Recommended	Northville Library	248-349-3020	10am-9pm Mon-Thurs 10am-5pm Fri-Sat 1pm-5pm Sun	Optional
Ann Arbor District Library (Mallets Creek)	734-327-4200	10am - 8pm DAILY	Recommended	Saline Library	734-429-5450	9am-9pm Mon-Thurs 10am-5pm Fri-Sat 1pm-5pm Sun	Recommended for entry; required for indoor programming
Ann Arbor District Library (Pittsfield)	734-327-4200	10am - 8pm DAILY	Recommended	Salem-South Lyon Library	248-437-6431	10am-7pm Mon-Thurs 10am-5pm Fri-Sat 1pm-5pm Sun	Recommended
Ann Arbor District Library (Traverwood)	734-327-4200	10am - 8pm DAILY	Recommended	Washtenaw County Human Services Building (Atrium)	734-481-2000	8:30am-5pm Mon-Fri	Recommended
Ann Arbor District Library (Westgate)	734-327-4200	10am - 8pm DAILY	Recommended	Ypsilanti District Library (Michigan Avenue)	734-482-4110	9am-9pm Mon-Thurs 10am-6pm Fri-Sat CLOSED Sun	Recommended
Briarwood Mall	734-761-9550	11 am-8pm Mon-Thurs 10am-9pm Fri-Sat Noon-6pm Sun	Recommended	Ypsilanti District Library (Whittaker)	734-482-4110	9am-9pm Mon-Thurs 10am-6pm Fri-Sat 1pm-5pm Sun	Recommended
Chelsea Library	734-475-8732	9am-8pm Mon-Thurs 10am-6pm Fri 10am-3pm Sat 1pm-5pm Sun	Recommended	Milan Library	734-439-1240	10am-6pm Mon, Wen, Fri 1pm-8pm Tues, Thurs 10am-4pm Sat CLOSED Sun	Recommended
Dexter Library	734-426-4477	9am-9pm Mon-Thurs 10am-5pm Fri- Sat 1pm-5pm Sun	Recommended	Learn more at bit.ly/Wash-Cooling			
Manchester Library	734-428-8045	10am-8pm Mon-Wed 10am-6pm Thurs-Fri 10am-2pm Sat CLOSED Sun	Optional				

Sudoku ★☆☆☆☆ 4puz.com

3	9						1	5
1		2				7		6
			4		1			
	6		1	9	4		2	
		1	5		3	9		
	7		2	6	8		5	
			8		6			
9		6				5		8
2	8						7	3

Fill in the squares so that each row, column, and 3-by-3 box contain the numbers 1 through 9.

Groundcover Vendor Code

While Groundcover is a non-profit, and paper vendors are self-employed contractors, we still have expectations of how vendors should conduct themselves while selling and representing the paper.

- The following is our **Vendor Code of Conduct**, which every vendor reads and signs before receiving a badge and papers. We request that if you discover a vendor violating any tenets of the Code, please contact us and provide as many details as possible. Our paper and our vendors should be positively impacting our County.
- Groundcover will be distributed for a voluntary donation. I agree not to ask for more than the cover price or solicit donations by any other means.
 - When selling Groundcover, I will always have the current biweekly issue of Groundcover available for customer purchase.
 - I agree not to sell additional goods or products when selling the paper or to panhandle, including panhandling with only one paper or selling past monthly issues.
 - I will wear and display my badge when selling papers and refrain from wearing it or other Groundcover gear when engaged in other activities.
 - I will only purchase the paper from Groundcover Staff and will not sell to or buy papers from other

Groundcover vendors, especially vendors who have been suspended or terminated.

- I agree to treat all customers, staff, and other vendors respectfully. I will not "hard sell," threaten, harass or pressure customers, staff, or other vendors verbally or physically.
- I will not sell Groundcover under the influence of drugs or alcohol.
- I understand that I am not a legal employee of Groundcover but a contracted worker responsible for my own well-being and income.
- I understand that my badge is property of Groundcover and will not deface it. I will present my badge when purchasing the papers.
- I agree to stay off private property when selling Groundcover.
- I understand to refrain from selling on public buses, federal property or stores unless there is permission from the owner.
- I agree to stay at least one block away from another vendor in downtown areas. I will also abide by the Vendor corner policy.
- I understand that Groundcover strives to be a paper that covers topics of homelessness and poverty while providing sources of income for the homeless. I will try to help in this effort and spread the word.

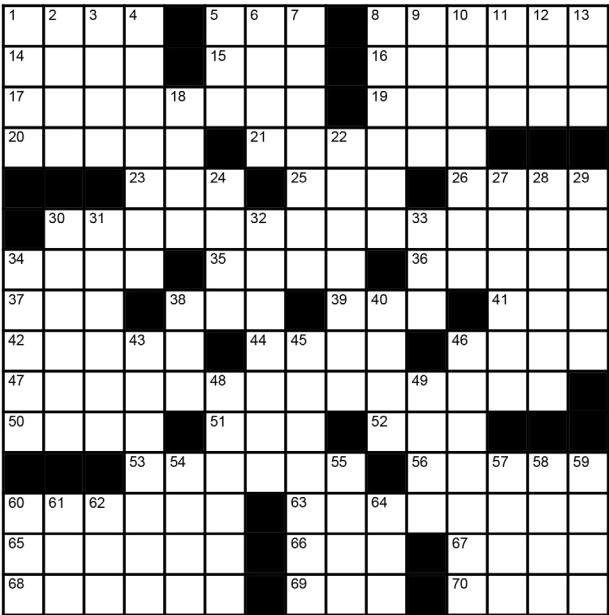
If you would like to report a violation of the Vendor Code please email contact@groundcovernews.com or fill out the contact form on our website.

Double Duty

by Tracy Bennett and Victor Fleming

ACROSS

- 1 Flick that tanks
- 5 ___ & cheese
- 8 It'll fix what ails you
- 14 Boxer biter
- 15 In the style of
- 16 Certain settler
- 17 Ramadan observance in northern Scandinavia, relatively speaking?
- 19 Faint colors
- 20 Big name in food service products
- 21 "Yeah, right!"
- 23 Parenthesis shape
- 25 Backwash creator
- 26 Clear from a lawn, as leaves
- 30 One calling in sick en route to the Bahamas, most likely?
- 34 Canadian Plains tribe
- 35 Scored 100 on, as a test
- 36 Say "y'all," say
- 37 Furrow-making tool
- 38 Amaze
- 39 Fury
- 41 Earth's shining star
- 42 Alphabetical listing
- 44 Arp's art
- 46 Candidates for office, casually
- 47 Footage that's all smiles?
- 50 Not conned by
- 51 "___ the fields we go ..."
- 52 Family members
- 53 Cavity fillers
- 56 Some grams
- 60 Actor Estevez of "The Mighty Ducks"
- 63 Departed from part of an outfield?
- 65 Crow-like birds
- 66 "As I see it," briefly
- 67 It may be in an upright position
- 68 Brand of sweet "pieces"
- 69 Smoker's product, in brief
- 70 Days of ___ (time gone by)



DOWN

- 1 Lifelong pals, in a text
- 2 Big name in skin care
- 3 Hot ___ (spectacularly chaotic soul)
- 4 Robin's hideaway
- 5 Baby goat sound
- 6 Too
- 7 Cell terminal
- 8 Give back
- 9 Royal in Oman
- 10 Twenty Questions option
- 11 Spur (on)
- 12 Beats by ___ (headphones brand)
- 13 "By all means"
- 18 Queen ___ day
- 22 Exchanged vows
- 24 Cat scratcher
- 27 Bluegrass fiddler and singer Krauss
- 28 Peter Pan type, slangily
- 29 Paradieses
- 30 Like some patches or decals
- 31 "You ___ bother!"
- 32 Summertime refreshment
- 33 Shape associated with migration
- 34 1970s TV's "___ and the Man"
- 38 Lumberjane's tool
- 40 Assign places to
- 43 French for "stars"
- 45 Painter's option
- 46 Court fine
- 48 "Don't worry about it!"
- 49 Color
- 54 Three squared
- 55 Big rig
- 57 Literary sleuth Wolfe
- 58 In the distance
- 59 Eye annoyance
- 60 Miscalculate
- 61 "Rubymfruit Jungle" author Rita ___ Brown
- 62 "So ___ heard"
- 64 A pilot may wait for it to lift

AUGUST 6 IS HIROSHIMA DAY

Take one minute of silence to reflect on the atomic bombing of Hiroshima and Nagasaki, then reflect in your community on the United States' upgrade to first strike capability.

Bethlehem United Church of Christ

whoever you are, and wherever you are on life's journey, you are welcome here

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Bethlehem-ucc.org facebook.com/bethlehemuccA2

Bethlehem Church is home of the Groundcover office



AUGUST 2022 EVENTS AT BETHLEHEM

Please visit the church website at: bethlehem-ucc.org for the most up-to-date calendar and event information.



Sunday Worship Time
10:00 am In-person
and via Live Stream and
Radio Broadcast

the

STORYTELLING

project

David

RUTH BISHOP AND SARAH JABOUR
The Storytelling Project

We first met David while he was flipping Saturday morning pancakes at Mercy House, a house of hospitality in the Catholic worker tradition on W. Huron Street in Ann Arbor. We were struck by David's quiet, gentle demeanor and his friendliness. David is a long-time resident of Washtenaw County and advocate for the homeless community through his involvement with Mercy House and Camp Take Notice. Here is his story.

Please note, this story contains sensitive content, including racism and physical abuse.

Early childhood memories as a black man in the sixties

My name is David, and I am a child of God. The name David means love. I believe in love. I believe in happiness. I believe in kindness. I believe in living by what Maya Angelou said: "People will forget what you said, people will forget what you did, but people will never forget how you made them feel."

I was born in 1955 and grew up in Inkster, near Dearborn, MI. I was the oldest of two sons. I grew up in the sixties; what a strange decade. I experienced the prejudices of being Black or, as they said back then, negro. I remember watching the 1967 race riots in Detroit on the TV, and my mother said, "You are watching history." I didn't realize it then.

There was a lot of prejudice back then. Society thought we, as Black people, were dumb and stupid; that Black people did not know anything. They also felt that about the Chinese, Mexicans, etc. So much prejudice that I was kind of, not shielded, but my mother brought me up the right way. I never did go to Detroit a lot. Whenever I would go to school there would be guards ... I thought, "Why is it like this?"

On family

My mother was a beautiful person. She was like me; she took care of people. She did a lot for the public school system and the Boy Scouts. I made a point a long time ago to take care of my mother like she took care of me. Think about it: when you were born, your mom and dad were working, and they still had time to take care of you. So why is it that when they become old, you can't take care of them like they took care of you? So I made a promise to myself — I am going to take care of my mother and my father just like they took care of me. Having the opportunity to help wash my mother like she did me when I was a baby — I would do that. Telling her that put a smile on her face.

My father was abusive. He beat my mom. Whenever he would beat my mom, I would try to stop it. He gave her money to take care of us, but he would still be messing around.

A major event in my life was the day my father got shot. He got killed by his girlfriend. I will never forget that day, that morning. My father, my mother and I were all in the kitchen eating pancakes. I cannot remember any other time when my father and I were sitting at the kitchen table eating breakfast together. It was kind of something weird because it was quiet, and he kept looking at me. And I was looking at him. We didn't say much. And when he finished, I got up and said, "I gotta go. I will see you guys later." My father got up to leave too.

That night he got shot. His girlfriend, the woman who shot him, said that he had tried to break into her house. She got away with it. You see, my father was drunk and that's why I told myself then that I would never cheat on my wife or my girlfriend. And I never have.

A love for cooking

I loved to cook. I learned how to cook from my mother. She said, "Imma teach you everything a woman knows how to do except how to have a baby."



Camp Take Notice hosted a car wash at a local fire station in 2012. David is pictured above, volunteering at the fundraiser.

A while back I got a job at the Gandy Dancer. They hired me as a dishwasher but I told them I could cook. They said, "We are gonna hire you as a dishwasher first."

The night they hired me, they ran out of bread. So the chef told me, "I need you to make me some bread." So I made the bread, and I never went back to washing dishes again. I made all the sauces there. I made all the soups; I made the bread. I cooked the meat. I kept the wait staff happy. When they came back to the kitchen, I would take their orders and make them stuff to eat.

One day I got hurt while working there. One of the female wait staff needed more napkins, towels, and tablecloths, which were stored up in the attic. I was a good guy; I wasn't going to have that woman go up there and walk on the beams. I almost made it back, but I slipped and fell and my leg went through the attic floor. My leg was dangling from the ceiling. I was dangling there! Someone came to the office looking for me; they asked, "Are you okay?" and I said, "Yeah, I am ok." But I wasn't okay. When I got home that night, my leg was huge. It was swollen like a balloon.

The Gandy Dancer did not want me to sue them for my injury, so they had

me sign this piece of paper saying I wouldn't. They said that they would take care of me; they would pay my medical bills. So I signed. They paid for my operation and rehab. And to this day, my leg feels like it did not really even have damage.

When I went to see if I could get my job back, the chef said, "Oh! You're the one who fell through the attic?!" And everyone in the kitchen ... looked at me. He said "Uh, I don't think we can hire you." I think they were afraid to hire me. Maybe they were afraid that I would fake getting hurt or say I got hurt so I could sue them. I don't think they wanted to take that chance.

Life with a purpose

I was a care provider for a while. And it wasn't about the money. I just wanted to make people feel wanted. Sometimes people are in that situation, and no one will come visit them. They have a homecare provider but they don't really talk to them. They really treat them wrong. They let them stay in the bed all day in their own waste.

One person I worked for, he was in a car accident; so his family asked

Am I free in America, or just stuck?

DIDEM KOCHAN
Groundcover contributor

It has been a week since my anxiety found itself a cozy place in my throat, and even that could not stop me from eating an ice cream from Washtenaw Dairy. An antibiotic-free cow fed its milk to the munchies, and I relied on them with the hopes that frozen milk with sugar would puncture my anxious knot.

If you are an immigrant, the path to true freedom in America is hard to find. The entire system is designed so that visas are contingent upon someone's workplaces, schools, family members, romantic partners or colleagues, instead of their integrity.

Immigrants should be able to earn the right to exist in one place by

working harder than any American, no matter how perfect a partner or researcher they are.

As an immigrant, to stay and work in the country, I must prove that there is no American who can replace me. But instead, as years passed, I've acknowledged that I am ordinary. Not the wunderkind that my parents strongly believe I am, not the I-can-do-it woman I thought I was, but the person in her twenties who accepted the challenge to move 5000 miles from her home and still does not have a clear path to her future. I believe that one of the biggest challenges one can undertake is making a foreign place your home; it is an art — and it is one I haven't mastered yet. I still count in Turkish even when I read an English text or lead an English

discussion, and my dreams are a random combination of Turkish and English dialogues.

Even if you can somehow convince yourself and the immigration officer that you are exceptional and get your visa that gives you your freedom on paper, there is another whole visa that you have to grant yourself to reach your true freedom — a visa that requires you to sacrifice some of your feelings and confusions.

If you hop on a plane as a 20-something-year-old and never think about flying back to where you departed from, you will always carry a part inside you that feels out of place. You always live with the dilemma that the choice you made to be free and explore the world is the one that paralyzed you the most. It always feels

like you are missing spending time with the people who love you more than you have ever loved anyone, and you wish you could exist at two places at the same time. It takes a long while to accept that that will never happen. You will always try to imagine your could-have-been life that occurs in an alternative universe.

I consider all the moments I did not leave because I wanted to stay, all the moments I pretended that I did not miss home because I was so frustrated at my country, and all the moments I could not pretend that I did not miss home because I was frustrated at this country, and the inevitable question is: Am I free in America, or just stuck?

I guess the answer is a combination of both — just like my dreams.

DAVID from last page

me if I would move in and assist for 24 hours. And they paid me \$300 a week. He had a big old hole in his bottom. So one day the doctor and nurse came over to show me how to change his dressings because I had to clean his pressure ulcer and wrap it back up and everything. He went to the doctor, and the doctor asked him, "Who wrapped this [wound]?" It looked like a professional job. And he said that his careworker did it. The doctor told him that I did a really good job.

Camp Take Notice and homelessness advocacy

Camp Take Notice (CTN) was a self-governing, grassroots tent community of people experiencing homelessness located in Ann Arbor. The camp offered an alternative approach to the traditional government and private systems that provide shelter and basic resources for the homeless. CTN's emphasis on community among camp members and faith-based organizations was what set it apart from other services. However, CTN was demolished by the Michigan Department of Transportation in 2012.

I was working at the time, and one of my friends was staying at Camp Take Notice. I went to visit him one day; there were ten people living there at the time. He told me if I ever needed a place, I could come there. They provided tents and sleeping bags, and no one would bother you there. Two weeks later I lost my job, so I went to stay at CTN.

The first night they gave me a small

tent. The next day I met Peggy, a local CTN supporter and homeless advocate. I learned that Peggy was helping supply things to the camp, including food. So I volunteered to help. I told Peggy about my situation, and she said that I could stay there.

No one initially knew that the camp was there. Somehow the news found out — Ann Arbor News, TV stations. They wanted to interview people. So Peggy found me and said, "I want you to speak for the camp." So I did. I knew she was a lawyer, so I was amazed she thought I spoke well. During that time I got close to Peggy, and we became kinda like friends. We are better friends now than then.

The Michigan Department of Transportation made us move out of the camp. They gave everyone a year's housing voucher. During that time, Peggy wanted me to speak at city council meetings to tell them about the homeless here in America. I will never forget; I was so nervous. I told the council to not be prejudiced against the homeless. Any one of us can be homeless. I don't understand why we are the richest country in the world, yet we have homelessness in America. We would rather throw food away than give it to someone who really needs it. We would rather spend billions of dollars to go to space rather than taking care of the homeless. If we took care of people here in America, we would have no problem helping the rest of the world. But how can we help the rest of the world, if we cannot take care of people in America?

Reflections on homelessness

For me, homelessness means you

don't have a place to stay. You don't have a stable place to go. You could be working. You could have a job. But you don't have affordable housing. You don't have someplace where you can go home. You don't have enough money to feed yourself. That's what I think homelessness is.

Homelessness made me a stronger, more appreciative person. A student volunteer at Mercy House came up to tell me that I was the most optimistic person she had ever met. I told her, thank you so much. I've learned that we ain't gonna be here forever. I am not gonna spend my time on earth being mad or angry at nobody. I am going to have a smile on my face and hopefully I can live until maybe 100, 110 so I can have my face on a Smucker's jar.

One time, I met an older woman downtown while I was living at Camp Take Notice. I was talking with her, and everything was good until some of my camp friends came up to me looking all raggedy and smelling like smoke. They spoke with me and they left. And then she looked at me and asked, "How do you know those people?" Those people? I looked at her and said, "I am one of those people. I live at the same camp they do. I am sleeping outside in a tent just like they are." And she looked at me. And I wanted to say to her — "Why, is it because I don't look homeless? Because I try to keep myself up? I don't dress like a bum?"

If you walk around like you don't care about yourself, how do you expect other people to care about you? I never smelled, I wasn't smelly. She looked at me like — you don't look like you're homeless. That kind

of confirmed that you never know what people are.

On Mercy House community

There's a lot of other spots that are prejudiced against people who are homeless; they don't want to have nothing to do with them. Or some of the churches say you can stay here at night, one night, and give you a couple peanut butter and jelly sandwiches. But that's it, then you're on your way. Mercy House gives you the opportunity to make you feel like you are needed, you are wanted, you are here for a reason. People fill you with self esteem. You can do laundry there. It is friendly. You can relax for a while. It is peaceful and you can get your thoughts together.

Musings on life

I believe that in anything in life, if you believe in the Lord, in any situation He puts you in, you have the tools and ability to handle it. It's all how you handle it. It's all how you look at it. You could say, "Well I am homeless, I am not gonna be about nothing; I am gonna go down."

When it is storming outside, it's cloudy, it's raining, it's thundering. Maybe it goes on for a few hours. But then what happens? It stops. The sun comes out again. That's how life is sometimes. If you go through things, it all depends on how you handle it. It's not going to last forever; you will get out of it. You won't be in that situation forever. This is only temporary. The way I handle it, I have to handle it in a positive way. I am not going to be in this situation forever. I am resilient!

